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"principal commentaries" are practically represented by Rashi. I was also puzzled by finding on the first page of Shabbath a printer's mark "Szabas," which clearly indicated a Slavonic press. Yet the work was published at Orléans, there was nothing to show that it was not printed there, and the title would seem to announce an independent reprint of the Bomberg text. I had already written a note on the subject, when I received the new part of Goldschmidt's *Talmud Babli* (Calvary & Co.), with a note by Dr. H. Bloch exposing the strange production. The text is that of Scheftel (Berdyczew, 1895), which does not profess to be more than it is—an ordinary cheap reprint with the censure. It seems that a number of copies on superior paper were *imported* into France, and the introductions, titles, &c., ingeniously printed to match. The whole "Machwerk" is then issued with an attractive title-page as a new edition, though the editor has done nothing for the text—beyond importing it. Dr. Bloch also suggests that even the analyses were made from Goldschmidt's translation, as far as it had appeared, which would account for their gradual diminution after the first few tractates.

De Pavly is also publishing a translation of the *Shulhan 'Arukh*, which I have not yet had time to examine.

A. COWLEY.

#### EURINGER'S "ABYSSINIAN CANTICLES."

*Die Auffassung des Hoheliedes bei den Abessiniern, ein historisch-exegetischer Versuch von Dr. Phil. SEB. EURINGER* (Leipzig, 1900).

IN preparing a critical edition of the Ethiopic version of the Song of Songs, Dr. Euringer was struck by some interesting readings, the source of which he at first intended to trace in an appendix to his edition. As, however, the material increased, he decided to publish it separately in the form of the present essay. His aim is primarily to show the view held by the Abyssinian Church as to the interpretation of the Song. Bruce states that the reading of it was allowed only to the elder priests, and that it was explained literally as referring to the marriage of King Solomon with Pharaoh's daughter, not in any allegorical sense. Dr. Euringer contests these two points, but his essay is mainly devoted to proving from the version itself that the allegorical interpretation is that recognized by the Abyssinian Church. His grounds are chiefly (1) certain readings peculiar to the version; (2) MS. glosses and headings; (3) the verses appended to

each section in some MSS. To establish his thesis he is naturally led to a careful examination of the Ethiopic text, and a comparison of its readings with those of other versions. The method followed is similar to that of Dr. Herkenne's work on the old Latin version of Ecclesiasticus, noticed in the JEWISH QUARTERLY REVIEW for last October. The Greek reading, according to Swete, is first given, then the Ethiopic (E) according to two MSS. (fourteenth and fifteenth centuries) at Berlin, with the variants of MSS. of the sixteenth and seventeenth centuries, then the readings of the other versions derived from the Greek (Coptic, Arabic, Armenian, Syro-hexapla, Old Latin), and finally an endeavour is made to trace in patristic exegesis the source of the view presented by E. The final result seems fully established, and it is a pleasure to read work so carefully and methodically done. Any one who knows Dr. Euringer's *Masorahtext des Koheleth* will look forward with interest to his promised edition of the Ethiopic version of the Song.

A. COWLEY.

### BUBER'S "YALQUT MACHIRI TO PSALMS."

*Jalkut Machiri . . . zu den 150 Psalmen, von R. Machir ben Abba Mari, zum ersten Male nach einer Handschrift herausgegeben . . . von SALOMON BUBER.* (Berdyczew, 1899.)

I AM glad to call attention to the appearance of this important work by that energetic patron of Midrash literature, Salomon Buber. There are few scholars who both can and will undertake so heavy a task as editing some 650 pages of closely-printed Hebrew, and Buber has earned our gratitude by doing so over and over again. It will be remembered that Makhir's *Yalqut on Isaiah* was published in 1894 by Mr. Spira (Berlin), from the only MS. (Scal. 7) at Leyden. The present work is much more extensive. The editor discusses in his introduction matters bearing on the author and the nature of his work, after which follows a list of authorities quoted in the *Yalqut*, and the text with critical notes and references. As to Makhir's date we have no definite evidence; but as the Leyden MS. was sold in 1415 he cannot have lived later than the fourteenth century. He is also stated to have written before the persecutions of 1492. Buber does not attempt to be more precise than this. If, however, this work served as a pattern to the *Yalqut Shim'oni*, the author probably lived not later than 1200. It is generally agreed that he belonged to